

# WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

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## THE ROAD MAKERS.

When our bodies are dust, in the wilderness blowing,  
When our souls are red blooms, 'mid green foliage glowing,  
When our names 'neath Oblivion's poppies have perished,  
Happy children of children we fathered and cherished  
Shall behold noble vistas of freedom before them  
On the roads we built well, for the love that we bore them.

R. B. V. C. M. D.

## The Passing Show.

CONDUCTED BY OTUS.

The price of boots has once more gone up in Australia, and this gives point to the facts contained in the following extract from *Answers*:

"While the cobbler of a few generations ago took over a day to make a single pair of boots, some factories now turn out no fewer than ten thousand pairs in the same time. How is it done? It is all the work of a vast piece of machinery, worked by hundreds of different men engaged upon various portions of the boot. Each boot takes just four minutes to make, and the total cost of the labor for a cheap pair is about 1s 6d. The buttons, or eyelets, for instance, are thrown into a machine with the leather to which they are to be affixed, and in less than a twinkling of an eye out comes the finished article."

Senator Pearce, speaking at Goulburn the other day, in answer to a question as to whether he was in favor of jailing working boys under the Conscription Act, said he was considering amending legislation to provide for military imprisonment of boys liable for conscript service, and who wouldn't drill. It is surely needless to say that any move to substitute military law for civil law will be a more villainous thing than anything the Conscription Act in its present form makes possible.

The Minister for Murder announces that "thirty-seven New South Wales boys are wanted this month for the naval training ship *Tingira*, which begins its work of training for the navy of June 1." Thirty-seven boys wanted for a hell over whose doors are ineradicably written: "All hope abandon ye who enter here."

"Socialism is that messenger of peace that has come to the world with her hands untainted by human blood—tuning anew the harpstrings of harmony—implanting within the breasts of the workers of the world hopes of a better day. Socialism is that star of hope that has arisen out of the destruction wrought by the black hand of capitalism. Socialism is that happy reunion of the principles of brotherhood and social democracy, bringing together the workers of the world, uniting them into a political party where 'comrades' is the word that inspires hope—there pledged to bring about their own emancipation."

Says the *S. African Voice of Labor*, in its campaign against the attempt to fasten conscription on that country: "We have no use for soldiers, policemen, prisons, and hangmen. Let those who have property to defend do their own dirty work. If this Bill for the defence of property becomes law, the class-conscious wage slave will be morally justified in pointing his rifle with a class bias. Officers are generally drawn from the property-owning class, and it is a well-known fact that they are not always killed by the 'enemy' in time of war."

In a letter to the *Daily Telegraph* of April 17, Colonel Onslow gave the Conscription Act some vigorous thrusts. Here are the three last paragraphs of his letter:

"That there should be preachers of discontent against such an invasion of human liberty is a matter for rejoicing."

"To command men who are serving as soldiers because on failure to render that service the jail gates will grow for them, and ere long every Australian officer may command such—inspires me even in thought with a repugnance such as I feel in directing the labor of slaves."

"And to those serving against their will, the uniform . . . can never be aught else than the badge of servitude—the livery of disgrace."



—Ronald W. G.

## CAPITALISM.

Subscribers of THE INTERNATIONAL SOCIALIST who fail to receive their papers regularly would do well to follow the example of comrade Easterabb, of Ipswich, Q. Subscribers in that locality have suffered from late delivery and non-delivery along with many other of our readers; and when Easterabb's paper arrived on April 21, bearing the Sydney postmark of April 18, he at once wrote to the local postmaster complaining of the delay, and demanding the same treatment for THE INTERNATIONAL SOCIALIST that other papers receive. To this the postmaster replied that "packages of newspapers weighing over 1lb. are not delivered by letter carrier—they have to be taken delivery of at the post office." Mr. Easterabb again wrote stating that the delay he complained of was in the case of a single paper and not a parcel, and pointing out that there was a general dilatoriness in delivering THE INTERNATIONAL SOCIALIST, and that he was determined to find out to whom the blame belonged. So far he has received no satisfactory reply; but undoubtedly his action will ensure greater promptness on the part of the postal authorities in the future. Our comrade remarks in his letter to the manager: "You may think I get too angry over trifles, but my mind goes back to a few months ago when Senator Pearce hinted that they would stop this paper going through the post. Is this the way they are going to accomplish it?"

Norman White writes from Cobarr: "We are steadily plodding along here in our mission of enlightenment. When I arrived in Cobarr the Socialist was a rare person; but with the aid of a few comrades we are pushing the sale of the paper, and one can often hear Socialism the subject under discussion in street corner debates, also during crib hours underground. This shows there is a force at work. The capitalist and middle man have a very comfortable time of it here, running hand-in-hand with 'Labor,' the leaders of which are riding the poor old trades union horse to death. We want to start a branch of the A.S.P., so if you send me particulars at once re joining and formation of new branches we will get to work immediately, and will get into the firing line."

Our business is to smash the military machine—to eradicate the jingo sentiments of the jingo politicians and pressmen (intellectual prostitutes of capitalism) seek to poison the mind of the growing generation.—*Voice of Labor* (S. Africa).

S. Williams, now in Sydney, is vice-president of the Waihi Branch, S.P., and is also one of the teachers in the Socialist Sunday School.

A parson has been saying: "The world to-day is a seething cauldron. Capital and Labor are at war. Masters and men are grimly endeavoring to prove which is the stronger. Class rises against class. The agitation is tremendous, and the issue of supreme importance. Men are thinking seriously and churning subjects the most difficult and the most vital. The agitation is largely due to the increase of knowledge. The human crab grows too big for his own shell; the instinct of self-preservation and the inherent love of comfort send him out on a quest for a bigger shell, and never again will he be satisfied with his old tenement." And having got that far, he went on to describe how the church he belonged to had taken steps to establish a better understanding with the working class in America. "Church delegates are welcomed with brotherly love at the Trades Hall; in places Labor meetings are opened with prayer," he said; and in his wisdom he proclaimed that "the solution of our present difficulties is beyond the unaided power of the human intellect." Now, that Christian brother has got to learn that the work of "solving our present difficulties" [please note that our present difficulties are the robbery of the workers by the drones] can only be the work of the workers themselves.

The *Bulletin*, once a fairly sober sort of rag, started along the broad road that leads to destruction by sucking "White Australia" snake-juice through an ancient quill discarded by the religious editor; then it dosed itself with the methylated spirits of military jingoism and conscription, and heroically shouted in the intervals between its paroxysms of patriotism that it would be willing to shed the last drop of blood of the youngest conscript among the school-kids in defence of this magnificent country—or words to that effect. Now, the inevitable has happened, and the *Bulletin* is the victim of wild and whirling Anti-Socialist jingoism, and is seeing danger to Australia in men who have no fatherland. The *Bulletin* will next be seeing Socialist tigers and snakes and things.

Tasmanian elections had no significance whatever from a working-class viewpoint. The voters recognised the similarity of the two parties, and returned an equal number of "Liberals" and "Labor" men for each constituency—with only one exception.

The Supreme Court of Spain has declared the sentence pronounced upon Ferrer to have been unjust and has directed that his property should be returned to his family. The clericals had handed his property over to the cloisters, and the cloisters now unwillingly give up what they have seized. Thus Ferrer has been justified.

A correspondent of the *S.M. Herald* of April 15, writing under the heading, "Socialism Practically Tested," says that "the so-called Socialists forget that Socialism has already been practically tested in Australia." The Australian aborigines, according to this authority, "are the only genuine Socialist community yet discovered in the world." After this remarkable statement, our ethnological philosopher asks "if this truly unfortunate race had received even the slightest military training would they be in the position they are to-day?" The gentleman hasn't yet discovered what Socialism really means; neither has he learned that the aborigines were good bush fighters whose tactics were adopted by various Australian contingents during the Boer war. He has, further, to learn that the strongest military nations of the past all went down, and that those of the present are on the way to certain bankruptcy and extinction.

The other day the following advert appeared in the *S.M. Herald*: "Wanted, first-class laborers, used to lifting with tackle, Royal Star Pictures, George-street, Redfern." A number of men turned up, and were offered 8s per day. The rate for first-class men is 10s a day, and this the whole of the applicants solidly demanded. The Government pays 9s a day for average laborers. One shudders at the thought of what the Royal Star Pictures might have offered to men who were not first-class.

In view of the way the Labor Party collectively reaches out for the boodle in both Federal and N.S.W. Parliaments, at £600 and £500 per year, it should in future be spelt the "Labor Party."

At Pottsville, Penn., U.S.A., on Wednesday of last week, during a strike, the police fired upon 3000 people, killing three and wounding many others, including women. At San Diego, Cal., U.S.A., on the same day armed police made an attack on members of the Industrial Workers of the World, alleging that they were "fomenting industrial disturbances along the Pacific Coast." Many persons were killed.

This is the sort of work the Labor Party's Conscription Army will be given to do on a day that is coming in Australia.

Tom Mann goes to jail for six months for the crime of advising the British soldiers not to shoot working men on strike. The British ruling class knows that soldiers are there to shoot working men who revolt against injustice.

"Why are you so sore on that eminent millionaire? He has done some good things." "I was one of them."—*Washington Herald*.



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indicates that your Subscription must be renewed AT ONCE, if you desire the delivery of the paper to continue.

We may not win the battle  
That's looming just ahead;  
We may not be successful  
In making it all red;  
But when the smoke is rolling  
Away to clear the view  
They'll know that an election  
Is what they have been through.

We may not win election  
And still again we may;  
You cannot fool the people  
For ever and a day.  
Some year the waking voter  
Will see the truth sublime,  
And why is not this season  
As good as any time?

## The Social Drama And Political Action.

BY E. C. M.

"ALL the world's a stage, and the men and women merely players," said Shakespeare. The sorrow is that so many play dismal parts.

From end to end the world rings with the sounds of industrial revolt. This country plays its small part. On one phase of the world's great social drama the curtain was yesterday rung down. The men of wealth moved back, and in their places paraded the supposed saviours of the people clothed in the garb of "Labor." The drama continued. The scenery showed on the one side of the stage a beautiful picture of mansions grand, of spacious grounds with tree-lined avenues, of well-kept lawns on which the happy children played in nature's sunlight, free and mindful not of the world or its cares. The parents lazily reclined on the padded cushions of the latest "auto" and wheeled their time away in perfect happiness.

The picture had similar scenes differing only in detail.

But on the other side of the stage a marked contrast was to be seen. The picture was blurred and indistinct. One looked closer and saw a great city with long upstanding columns emitting great volumes of smoke that polluted the air and defied even the penetrating rays of the sun. One fancied the endless whirling of wheels and belts; the ring of the hammers and clanking of chains; the ceaseless din of a thousand industries busy as busy can be. The streets were filled with traffic that hustled and jostled its way along and the trams carried their human freight to and fro. On the outskirts of the picture could be seen the many narrow ways, with endless rows of houses, ill-shapen and inartistic. In the lanes the children played, barefooted and sparsely clad. Here and there a careworn face of some woman was shown at the openings that did service as windows, and many an idle worker wandered aimlessly in that maze of huts and hovels.

The wealthy few had long had possession of the earth, and the scenery depicted the result. The workers in their misery revolted, and raised the new gods called "Labor" and gave them power.

The years rolled on, yet the scenery remained unchanged. The wealthy few grew richer and richer, the struggling masses poorer and poorer.

The latter invoked the aid of rulers and Parliaments. They sought to improve their lot through methods of

"reform," and restrictive measures that aimed at curbing the greed and avarice of their oppressors. But dismal failure dogged their steps. The machine of Government was turned in vain; legislation followed legislation, yet the landlords flourished and King Capital still remained enthroned. The drama of yesterday continued and was carried into today.

While wandering in the old political wilderness the workers found no road to social betterment. It was not there—history has written in the affirmative.

Among the mistakes of the past we must search for the truths on which to base our future actions.

Of some things we must beware and rigorously avoid. The beating of political drums, and the explosions of party fireworks that already fill the air remind us that the forces of reaction are mustering to bid the people vote, and that the election comicalities so frequently indulged in by the Parliamentary comedians are about to be renewed. Of these things we must beware lest we should be enmeshed in the political nets. At the best the two big political parties of to-day stand for a modified form of capitalist society.

The outstanding lesson that all history holds for us is that society based on the rights of property is wrong—ethically and economically. The private ownership of the land, mines, machines, factories and workshops has created in our time the newer slavery known as Industrial Slavery. The right to withhold access to the means whereby we live enslaves the masses to-day with bonds more cruel than any that fettered the chattel slaves of days gone by. Squalid surroundings, poverty, and want are forces that break down manhood, and kill the spirit of life and hope. They are fostering grounds for vice, crime, and immorality. The system of capitalism stands condemned for just these reasons.

The social ownership of public utilities alone will cure these evils and give the slave real liberty. Therefore, the political party of the future must be revolutionary, and have for its aim not the reforming of our system of society, but its complete overthrow. In the words of Blatchford, "the country, and all the means of production in the country, shall belong to THE WHOLE PEOPLE and shall be used by the people for the people." This age of competition must be superseded by a more just and equitable age of co-operation to produce our common necessities, and aid in the uplifting of the human. Revolutionary politics must aim at these things and more. It must safeguard the rights of the many and kill the privilege of the few; and further see that the world's wealth shall be so distributed that the world's workers will profit thereby and not the worthless shirkers.

The Australasian Socialist Party has entered the political arena because its members are convinced that the present social system is an insult to human intelligence, a disgrace to human morality, and a gross violation of every recognised canon of decency.

The Socialist movement throughout the world has endorsed political action and propaganda as a means to its goal—REVOLUTIONARY POLITICAL ACTION. The Socialist Party is the fighting party of the working class and fearlessly faces the issue.

Eugene V. Debs has written that "the one thing responsible for the continued exploitation of the workers is their ignorance," and he continues: "The workers have not yet learned to unite and act together, especially on election day, and only when they do will there be any hope for emancipation." This unpalatable truth is self-evident, but is here

emphasised. Unity on the fields of industrial and political activity is vital before real progress can be made.

Socialism then comes as the hope of the working class. It has a message of love and liberty to be carried into the hearts and minds of struggling humanity. To revolting labor it is the goal they must seek when they learn that their present fighting methods avail not, and when constructive aims take the place of present destructive aims.

## Empire Day and the Workers

BY CLIO.

THE edict has gone forth commanding working-class children and school-teachers to celebrate Empire Day.

The *Gazette* states that this may well be done by the holding of a picnic, singing patriotic songs, and saluting the flag, as well as obtaining the services of INFLUENTIAL citizens to address the children and incidentally all adults present, on patriotism, on the flag, on the empire builders, etc.

Why has a day been set apart on which the children are practically compelled to prostrate themselves before a bit of rag called a flag; to hysterically screech patriotic songs and listen to a plethora of shiny and class-biased rhetoric hurled from the throats of capitalist puppets and hirelings, anent the pseudo glories of the empire and its flag, the bravery and chivalry of the empire builders, and the rest.

This is a question that working-class parents fail to seriously consider.

Our capitalist press will answer the question thusly: Because it is the greatest and grandest and richest empire the world has ever seen, and we should be pleased to live in such an empire.

I will answer it in another way: Because a good drilling and soaking with what is termed patriotism or imperialism has a stultifying effect on the mentality of the child, who is to be the future wage-slave of the empire; and thus equipped he is prepared to wander through the world a mental derelict and an easy prey for the industrial despots who will command his power to work later on; the more limited his mental vision the more readily will he submit to the conditions made for him by his economic masters.

As we live in "the richest and greatest empire the world has yet seen," surely then the workers should be the best off in the world; but are they any better off than their class in other civilised countries? No, the workers of the GREAT BRITISH empire receive just so much of their product as will keep them alive. They receive the price of their living necessities—just their bare existence is provided in this "grand empire." The workers of other countries get the same reward for their labors—no more, no less.

The workers produce more than a mere existence for the useless and their families; they have produced all the wealth that has made the empire rich. Why then do they live so poorly? There is only one answer: "Because they are ignorant." Their minds were stifled when they were children by just such dope as will be administered to their children on the 24th of this month. In their own school days the brain cancer was distributed in their class lessons. To-day their children are not only being saturated with it in their school lessons and environment, but they are to receive a scientific preparation extending over, perhaps, several weeks and culminating in the orgy witnessed every 24th of May.

The master class—more practical and heartless than the working class—have come to recognise the utility of and necessity for organised action on their part if they are to effectively exploit the future generations.

It is the master class—the class which now robs you economically and fools you politically—which is directing operations (on Empire Days) that will prepare your children to be food for their mills and factories of production and ensure the scooping of the big profits that enable the masters and their families to enjoy all the luxury and comforts which the workers produce, while your children and their families will continue to live as you are compelled to live—on the brink of the pit of poverty, misery and dependence.

Did it ever strike you, men and women of the working class, as peculiar that the heroes who fought for working class emancipation through the centuries are never lauded and held up as emblems of nobility at these functions? No! possibly never! hence you are willing and ever anxious and ready to play your part in the slobberly salams to the memory of your own class oppressors, tyrants, and butchers.

Are Spartacus, Teban, Bolshewik, etc., of the other slaughtered giants of the working class in ancient or modern times ever heralded as heroes at Empire Day gatherings? Think of the hundreds of your own class to-day who are held behind the bars of capitalist prisons because of their attempts to improve their own and your working and living conditions! Yes, think and shudder

at your own class treachery, and your ostentatious display of loyalty, and your dog-like fidelity to the master class!

Just think, workers of Australia; and if after doing so you are still prepared to flap flags and frantically screech yourselves hoarse to the tune of "God Save" and "Rule Britannia," or allow your children to do so, well then, you are a fit product for the mental scrap heap.

## The Alexandria Election.

THE Australasian Socialist Party stands for the socialisation of the means of production, distribution and exchange, everything to be owned and controlled by the people for the people.

We believe in equality of opportunity—the world's wealth for the world's workers. We recognise that because there are a few who do no work, but who, because they own the land and the tools of production, own all the wealth that is made; and the many, who do all the work, and create all the wealth, but who own neither the land, the tools, nor the created wealth—because there are exploiters and exploited, there is a class struggle.

The Australasian Socialist Party exists to end this struggle. It can only end when the causes disappear which produce it. Those causes are private ownership in the means of wealth production.

We are anti-conscription, because the workers have no country to defend. The workers are producing battleships and other great instruments of murder; they are also producing mansions, motor cars, costly jewels, and many luxuries, the enjoyment of which they can never know under the wage system of production.

Having produced all the good things for your masters, and a bare existence for yourselves, you, the workers, find that your boys are compelled by a tyrannical law to train for scientific murder, to get ready to sacrifice their lives for something the working class does not own.

That all the workers shall enjoy the use of all the good things produced by themselves is the demand of Socialism.

You, the workers, dig from the bowels of the earth all the coal, and you shiver with the cold. You build mansions, and you live in hovels. You make pianos, and you play on jews-harps. You make motor cars, and you walk. You dig from the earth bright gems, opals and diamonds, and you wear glass beads and brass ornaments. You make broadcloth and woollens, and you wear rags. You make guns, and you are shot down with them. You build jails, and you are incarcerated in them. You produce all the rich food, and you eat the crumbs. In short, you produce all the wealth of Australia and of the world, and your masters enjoy it.

The message of the Australasian Socialist Party to you is that you should organise industrially and politically for the purpose of taking from the master class all the land and machinery of wealth production and using them for the benefit of those work. Wealth socially produced must be socially owned.

We do not ask for your votes, unless you can unreservedly endorse our attitude. If you understand, and are prepared to proclaim that you have no interests in common with the employing class; if you know that your class can never be emancipated by benevolent Acts of Parliament made by the exploiters; if you know that the working class is to abolish the employing class; if you recognise that the workers alone can achieve their own emancipation by organising as a class on revolutionary lines on both the industrial and the political field—if you are conscious of these facts, then you are class conscious, and we do not ask for your vote—WE DEMAND IT!

If you are not conscious of these facts, you will vote as hitherto for one or other of the candidates of the exploiting class, whether he be labelled "Liberal" or "Labor"; and the Socialist candidate will not desire that you should do otherwise.

The candidate of the Australasian Socialist Party is

**Arthur Duffield.**

He is the only candidate in this contest that represents working-class interests. Therefore, working-class voters of Alexandria, study Socialism; study your own slavery and the way of your emancipation; understand Socialism; and—understanding it—you will vote for the candidate of Revolutionary Socialism, ARTHUR DUFFIELD, and for economic freedom.

Order it at once. What? Why, "The Crime of Conscription," by H. E. Holland. 3d per copy; 2s per dozen.

Say, you should first get a branch of the revolutionary A.S.P. formed in your district. Everything else comes after.

We are compelled to hold over an article dealing with Bob Semple's mission; Victorian Notes, by J.R.W.; articles by J. H. Cruickshank, Dogmatist, Ajax, and others. Most of these will appear in our next issue. We are also compelled to crowd out a remarkable letter from Senator Pearce to H. E. Holland.



## □ The Reviewer. □

The Kingdom of Man, by SIR RAY LANKASTER (Watts & Co., for Rationalist Press Association, London).

REVIEWED BY W.R.W.

THIS work is No. 50 of the R.P.A. cheap reprints, and contains 114 pages with 56 illuminating illustrations. The work is founded upon three discourses which the author delivered and printed on various occasions. The first discourse, entitled "Nature's Insurgent Son," was delivered at Oxford in 1905. Its object is to exhibit in brief the "Kingdom of Man," to show that there is undue neglect in taking over that possession by mankind, and to urge upon our universities the duty of acting the leading part in removing that neglect.

The second is an account of the progress made in the last quarter of a century towards the assumption of his kingship by slowly-moving man. This was originally delivered as a presidential address before the British Association at York in 1906.

The third, reprinted from the *Quarterly Review*, is a detailed account of recent attempts to deal with the terrible "Sleeping Sickness" of tropical Africa, and furnishes an example of one of the innumerable directions in which man brings down disaster on his own head by resisting the operations of nature. It is here shown that by such disasters, man is painfully forced to the conclusion that knowledge of nature must be sought, and that only in this way can control of her processes be obtained.

The author says, "It has become more and more a matter of conviction to me—and I believe that I share that conviction with a large body of fellow students both in this country and other civilised States—that the time has arrived when the true relation of Nature to Man has been so clearly ascertained that it should be more generally known than is at present the case, and that this knowledge should form far more largely than it does at this moment the object of human activity and endeavor—that it should be, in fact, the guide of State government, the trusted basis of the development of human communities. That it is not so already, that men should still allow their energies to run in other directions, appears to some of us a thing so monstrous, so injurious to the prosperity of our fellow men, that we must do what lies within our power to draw attention to the conditions and circumstances which attend this neglect, the evils arising from it, and the benefits which follow from its abatement."

That the foregoing is a correct statement of "The Outlook" is, alas, only too true. Man will persist in allowing his "energies to run in other directions"; will persist in being "Nature's Insurgent Son," and refuse to enter the "Kingdom of Man." Instead of acquiring a knowledge of his true relation to nature, he bows before a coronet, a crown, or an altar; and rather than undertake a study of Nature, he prefers to listen to a tale of a deity who was born of a virgin in a manger, who became a carpenter, and died in a vain attempt to save sinners. Jesus the carpenter was fond of the saying, "The Kingdom of Heaven is within you," meaning thereby that if the masses to whom he preached knew their own strength and would put it forth against unjust conditions they might make the world a heaven. Now the man of science says much the same thing. The world is the "Kingdom of Man," but ere he can become a king and enter into his own, he must clearly ascertain his true relation to nature. That he advances in this direction but slowly and painfully is due to the fact that there are many interests which thrive upon his ignorance. Immediately he makes a step forward, a host of opponents start up and wave him back. "Not that way, but this," they say. "That way there is no thoroughfare." Faith, loyalty, and patriotism he may be taught in Cathedrals, Universities, and at street corners, but of the science of life he must be kept ignorant. The author of "The Kingdom of Man" would have science the "guide of State government, the trusted basis of the development of human communities." "Tis a consummation devoutly to be wished," but at present members of State governments are themselves the worst sinners against science. Liberals and Tories deeply interested in the maintenance of present conditions, and man's ignorance of better things, are the least likely of all men to make science the "guide of State government."

Towards the close of the chapter on "The Sleeping Sickness," the author has something to say on unscientific man's disastrous interference with the operations of nature. "Man in his blundering way," he says, "introduced the American vine, and with it the phylloxera, to Europe; and in three years half the vines in France and Italy were destroyed by the phylloxera, because the European vines had not been bred in association with this little pest, and had not acquired the simple adjusting faculty of throwing out new shoots."

But it is not only by his reckless mixing up of incompatibles from all parts of the globe that the unscientific man has risked the conversion of his paradise into a desert. "In his greedy efforts to produce large quantities of animals and plants convenient

for his purposes, and in his eagerness to mass and organise his own race for defence and conquest, man has accumulated unnatural swarms of one species in field and ranch and unnatural crowds of his own kind in towns and fortresses." Such undiluted masses of one organism serve as a ready field for the propagation of previously rare and unimportant parasites from individual to individual. Human epidemic diseases, as well as those of cattle and crops, are largely due to this unguarded action of the unscientific man.

In this quiet way the author sheets home familiar charges against politicians and profit-mongers. In their greed for profit and property the unscientific ruling class have converted a "paradise into a wilderness" in some respects, and having made their wilderness they now stand like cherubim with flaming swords to bar the way back to Eden.

The "Kingdom of Man," though a scientific book, is a wonderfully clear one. The author uses homely illustrations and simple language, and the student who may be just commencing his scientific studies will here find his way easy going. The last sentence in the book is a trumpet call to those who love science and find a great joy in fighting for it against the forces of ignorance and greed. "The defiant, desperate battle which civilised Man wages with Nature must go on; but Man's suffering and loss in the struggle—the delay in his ultimate triumph—depend solely on how much or how little the great civilised communities of the world seek for increased knowledge of Nature as the basis of their practical administration and government."

## Strike! Strike! Strike!

### For the Lithgow Prisoners' Release

#### Compel the New Leg-Irons Government to open the Jail Gates.

The Lithgow Unionist Prisoners' Release Committee, whose headquarters is at the Coal Lumpers' Institute at Miller's Point, has issued the following circular to all the trades unions and labor bodies in Australia:

"At a meeting held in the Trades Hall, Sydney, on Friday, 10th May, composed of representatives of the following Trade Unions: Coal Lumpers, Wharf Laborers, Frolly and Draymen, Colliery Employees' Federation, United Laborers, Western Miners' Federation, Lithgow Combined Unions, Lithgow Ironworkers, Aberdare Miners, Cessnock Miners, South Clifton Miners, Coalcliff Miners, Coalcliff Miners, Federated Ironworkers, Rockchoppers, Rookwood Railway Workers, Bricklayers, Amalgamated Engineers, Ship Painters, Writers and Artists, Hotel, Caterers and Restaurant Employees, Federated Seamen, Sawmill Employees, Bookbinders, Shop Assistants, Tanners and Leather Dressers, Cycle, Motor, and Electrical Trades, Cigar Factory Employees, Stone Masons, Theatrical Employees, Actors' Union, Tent and Tarpanlin Makers, Federated Furniture Trades, Sign Writers, Straw Hat Employees, Canister Makers' Employees, and the I.W.W., Socialist Labor Party, Australasian Socialist Party, and the New Zealand Federation of Labor, the following resolutions were carried:

1. That a protest meeting be held in the Protestant Hall, Sydney, on Tuesday, 4th June.

2. That in the event of the Government refusing to release the imprisoned unionists, the Coal Miners of N.S.W., Coal Lumpers of Sydney, and Wharf Laborers of Sydney cease work for a period of 24 hours as a protest against their continued incarceration.

3. That each union be asked to contribute the sum of 10s towards defraying expenses of the agitation.

4. That each union be asked to endorse the above resolutions.

Hoping your union will give this matter its earnest consideration, and reply as soon as possible to yours for unity. F. J. RILEY, hon. secretary, Lithgow Unionist Prisoners' Release Committee, Coal Lumpers' Institute, Miller's Point."

## To our Readers.

This paper has now entered on a new phase of its existence. It is now owned and controlled by the Australasian Socialist Party; its plant and machinery are fully paid for, and what is of still greater importance—its circulation has, for the last four months, increased at the rate of 300 copies per month. To be able to cope with this increase, and to enable the Administrative Council to effectively prepare for further contingencies, it will be necessary to acquire bigger premises and additional plant. To do this, we must again appeal to the pockets of our sympathisers. In the past, the response to our appeals has been magnificent. We again ask for the same hearty co-operation. With this accomplished, and a few more months' progress at the present rate, it will be possible to add extra pages. To the work, then, comrades, and at once. THE MANAGER.

### Press and Maintenance Funds.

Press Fund.  
Already acknowledged, £145 1s 5d. Collected in Club, £145 8s 7d.

Maintenance Fund.  
Weymark 2s 6d, E. Kelly 2s, Friend (office) 1s 6d, Weymark 1s, A. Bates 2s 6d.

Total amount Press Fund, £145 8s 7d; total amount Maintenance Fund, £255 11s 1d. Grand total, £201 0s 6d.

### New Press Fund.

A. Budd 2s, Broken Hill Branch A.S.P. 10s 10d, collected at I.S. Club May Day celebration £1 14s, Otto Mann 14s 5d, A. Brand 2s, W. Bates 10s, Total, £3 19s 5d.

## May Day in Australia.

### At Sydney International Socialist Club.

On Wednesday evening, May 1, the hall of the International Socialist Club was crowded to the doors, when May Day was celebrated. Songs by the audience, items by the Liedertafel, and pianoforte selections by comrades Wutke and Harrison made up an enjoyable program.

K. G. Druhmel presided, and the speakers were Holland, Blanc (who spoke in German), and James, who placed the resolution of greeting to the world's movement before the meeting.

During the evening, amid much enthusiasm, THE INTERNATIONAL SOCIALIST was formally handed over by the Club Secretary to the General Secretary of the A.S.P.

A splendid evening was spent, the meeting ending with the Marseillaise and hearty cheers for the Social Revolution.

### At Sydney Domain.

Sunday was wet. Nevertheless some 500 persons attended the May Day demonstration, and enthusiastically saw it through to the finish. This was practically the only meeting on the Domain, no other gathering numbering more than a couple of dozen. Slade presided, and the following resolutions were carried:

Moved by Walsh, and seconded by Duffield: "That this meeting of the Australasian Socialist Party and other workers, recognising no frontiers and no national dividing lines, sends fraternal greetings to the revolutionary Socialists of the world, proclaims the identity of interests of the proletarians in all lands, and the internationality of the Socialist movement, and declares that only by the socialisation of the whole economic means of wealth production can the working class achieve its own emancipation; and to this end we urge the workers of Australasia to organise on revolutionary lines on both the industrial and political field for the overthrow of Capitalism and the uprearing of the Socialist Republic."

Moved by James, seconded by Rutherford: "That this meeting proclaims in favor of industrial unionism as advocated by the I.W.W., and declares that the army of production must be organised, not only for the everyday struggle with capitalists, but also to carry on production when capitalism shall have been overthrown."

Moved by Holland, and seconded by Grant: "That this meeting declares itself uncompromisingly hostile to all forms of militarism, recognising that whilst the present class state exists the armed forces will be used to buttress up capitalism and to hold down the workers, and recognises that all the energies of the working class can be most profitably utilised in building up their industrial and political organisations, which shall finally render war impossible, and which, by affiliation and alliances between the working classes of all nations, are at present the chief guarantee of the peace of the world."

"That this meeting demands the repeal of the Conscription (Defence) Act; and recommends all working class boys who are liable for conscript service to refuse to take part in any drill or parade and also to refuse to drill when committed by the courts to military custody. This meeting also recommends that working class parents should refuse to permit their sons to drill, and that no fines whatever be paid by either parents or boys."

"That this meeting protests against the vicious and vindictive prosecutions directed against working-class parents and boys under the provisions of the Conscription Act, and directs the attention of the workers of Australia to the fact that having failed to make trained murderers of the working-class boys the so-called Labor Government seems determined to make criminals of them."

Holland read resolutions moved and seconded by Messrs. Hughes and Holman at the 1891 May Day Domain meeting. These will be printed in next issue.

### At the Socialist Hall, Sydney.

The Socialist Hall in Park-street was filled on Sunday night, many having to stand. Holland presided, and Roche moved and Browne seconded the resolution, which was spoken to by Rutherford, Denford, Gaum, James, and a visitor. Congregational singing was a feature of the gathering.

### At Central Melbourne.

On Sunday, May 5, the annual May Day celebrations were held on the Yarra Bank, about 15,000 or 20,000 people being present. Our meeting was a huge success in every respect, excellent speeches being delivered by all those who took part, while the children, conducted by comrade Vernon, rendered several revolutionary songs.

The following resolutions were unanimously carried:

Moved by A. Zeegan, seconded by Mrs. Jordan: "That this meeting of Socialists and unionists sends fraternal greetings to the workers of all other countries, and rejoices in the ever-onward march of the world's Socialist movement, recognising clearly that upon success of the Socialist

movement depends the peace of the world, and the final emancipation of humanity."

Moved by Halfpenny (I.W.W.), and seconded by Jeffries: "That this meeting of Socialists and unionists condemns the compulsory training scheme of the Federal Labor Party, recognising that all armed forces exist to buttress up Capitalism and hold the working class in subjection. Further, that this meeting emphatically condemns the cowardly action of the Federal Labor Government for their vicious prosecution of H. E. Holland (Sydney) and A. Giles (Broken Hill), who rightly, as a matter of principle, refused to allow their sons to be trained in the art of murder, and urges the workers of the Commonwealth to follow their example as a means of forcing the repeal of the said murder scheme."

Moved by Finberg (I.W.W.), and seconded by J. R. Wilson: "That this meeting of Socialists and other members of the working class desires to draw attention to the existence of an ever-increasing army of unemployed whose ranks are being constantly augmented by the criminal action of the State authorities, who, by misrepresentation to the effect that there is a shortage of labor in the State, induce the workers of England and other countries to leave their homes, only to find on their arrival here that the labor market is already glutted and that starvation awaits them."

T. P. Mottram closed the proceedings with an able speech in support of the last resolution.

The same evening J. R. Wilson delivered an address in the rooms entitled "War!" There was another increase in attendance.

### At Broken Hill.

Last Sunday evening, May 5, J. J. O'Reilly lectured in the Socialist Hall on "May Day and Patriotism," to a large and enthusiastic audience. The speaker contrasted the celebration of May Day by the Socialists of the world to the celebration of Empire Day, Eight-Hour Day, and other days celebrated conjointly by the workers and capitalists as if there was a oneness of interests. The speaker contended that such actions were opposed to the revolutionary spirit of the age, as well as prolonging the slavery of the working class. At the conclusion of the address the following resolution was moved by comrade Ben. Kendall, seconded by comrade Ted Kiely, and unanimously carried:

"That this meeting of the Barrier Branch of the A.S.P. and members of the Barrier working class here assembled sends fraternal greetings to our revolutionary comrades across the seas, pledges itself to international solidarity, to stand uncompromisingly for the abolition of the profit system, and for the ushering in of Socialism."

Hugh Swindley is conducting propaganda meetings at Umerumberka, and it is his and other comrades' intention to carry on these meetings regularly if possible.

The Immortal Swindley is working up a fair circulation for THE INTERNATIONAL SOCIALIST at the Weir, and one can rest assured that the organ of revolt is having effect.—J. J. O'REILLY (8.5.12).

### At Brisbane.

The first international May Day demonstration in Brisbane under the A.S.P. was held at South Brisbane in conjunction with the Russian Club, at which resolutions were carried condemning the English and Russian Governments for their action, re Persia, at the same time congratulating the workers of Persia on their stand against the combined Powers. It was resolved: "That this meeting of Socialists condemns Militarism and the Labor Party's Conscription Act."—O'KEEFE.

We are compelled to hold over Branch Reports from Central Melbourne, Sydney, Balmmain, Newtown, Broken Hill, Brisbane, and Leichhardt; also report of Administrative Council.

Jeffries and Wilson are to speak for Central Melbourne on Sunday after Empire Day. They are going to publicly tear up the Union Jack.

### Sydney Propaganda Fixtures.

#### SATURDAY.

Rozelle—Sloane, Bowen, Willis, Moore.  
Leichhardt—Young, Knight, Roche.  
Newtown—Chambers, Walsh, Riley.  
Bathurst-street—Shepherd (chair), Stead, Brown, Quinton.

#### SUNDAY.

Domain—Rees (chair), Riley, James, Holland.  
Market-street—Whitmore (chair), Roche, Brown.  
Balmmain—Talbot, Willis, Bowen, Sloan, Moore.  
Newtown—Duffield, Walsh, Slade.  
Socialist Hall, Park-street—H. E. Holland lectures on "The Crime of Conscription."

WEDNESDAY, MAY 15.  
Socialist Hall, Park-street, A. James lectures on "Darwin and Hechel."

### Party Premises Fund.

Previously acknowledged, £34 0s 1d. Collected Wednesday night, 11s 2d; collected Friday night, 19s 3d; collected Sunday night, 19s. Total, £57 5s 6d.

### H. E. Holland Defence Fund.

Previously acknowledged, £15 11s 9d.

Socialist Party, Melbourne, £2 0s 1d; W. Bates, 10s; J. Weymark, 5s; L. Blake, 1s; J. B. Howie, Hawthorn, Vic., 5s.

Per Anti-Militarist League, £10 10s 6d; H. Showers 2s, C. Moore 2s, B. Malton 2s 6d, A. Munro 1s, D. Swan 2s 6d, T. Sloan 1s, J. Shea 1s, A. Comrade 2s 6d, McGill 1s, J. Hennessey 1s, A. C. Willis 1s. Total, £1.

Combined Totals, £19 11s 1d.

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## SONG OF THE POLITICIANS.

[FOR THE INTERNATIONAL SOCIALIST.]

BY J. H. CORBETT.

Six hundred pounder politicians—  
We're the Federal Reps.—you bet!  
Some will say our disquisitions  
Show we're wretched rhetoricians,  
Not worth half of what we get.

We've uttered piercing yells about defence,  
Hughes each patriotic "gag"  
To gain Capital's confidence,  
And the hardly-earned recompense  
Which from Commonwealth we drag.

On Australia's shores we "kid" the foe  
That of course he must not land;  
But khaki'd we train to go  
And shoot at strikers straight and low,  
Should some Joskin—so demand.

Some people say the politician  
And priest, who's God's a "God of War,"  
Should in the ranks take position,  
Fight with gun and ammunition  
For the pay now gained by jaw.

That the lord who owns the earth and slum,  
And by workers' sweat gains pelf,  
Should do the training with the gun,  
And that the worker's youthful son  
Should while young enjoy himself.

But people's speech we can't curb yet—  
We're Fishers for their votes, you see;  
Still, we've stopped comment in each *Gazette*,  
And "pressed" the unpaid khaki'det,  
And next we'll choke all speech that's free.

## Open Column.

## The Materialist Conception of History

Reply to Louis Esson and the Editor of the "Socialist."

BY DOGMATIST.

Not so long ago a paper was published in England by a few crazy intellectuals bent on expelling from the human mind all notions of the thick rotundity of the earth. They could see that it was flat. They needed only to open their eyes and behold, and there it was, stretching away in front of them, a religious fact. They ridiculed science, cut their capers, and passed into the bye-word which now and again saves naive and knavery alike from being too soon forgotten.

To this incident we now have a parallel in the attempt to heap ridicule upon Marxists and the materialist conception in the Melbourne *Socialist* by Mr. Louis Esson, backed up by F. S., one of the editors. For example: "Marx's materialist conception of history is based on the amazing fallacy that Nature is a machine, and man is a machine, and that God Almighty is a mechanical engineer." Thus writes Mr. Esson, and Mr. F. S. passes it into the columns of the *Socialist*. Have we here the ingenuousness of the child mind that cannot grasp what it reads, or is it the off hand, hit-or-miss, reckless statement of one who does not know what Marx taught, but is—hit or miss—prepared to say anything regarding it that comes uppermost, or is it a wilful misrepresentation? Because it is not true. It is not true, yet F. S. passed it into the *Socialist*, and let it stand uncorrected; in fact, follows it up with an article in the same strain and has his fling at those who affirm "the scientific basis of Socialism." He says: "What do Socialists mean when they declare (as I have heard some of them do) that Socialism is based on science?" and then asks, "Which Science, geology or astronomy, or which?"

And may I drop into the interrogative vein too, and ask: "Would I be making a mistake in supposing that as regards Socialism there is very little knowledge of it under the hats, and perhaps still less liking for it in the hearts of those who sit in the editorial chair and decide what shall go into the wastepaper basket and what into the columns of the *Socialist*, and is it foolery, or what is it, when he asks: "Which Science, geology or astronomy, is it upon which Socialism rests? Why did he so carefully avoid naming the two that should most readily come to mind when thinking of Socialism, viz., Economics and History? Was he afraid lest peradventure some exploited workers might feel inclined to turn to Science for a deeper knowledge of the working-class position in society and the way out, and so would he not even name the sciences to be turned to, but talk as if no helping science existed?" Certainly in astronomy and geology the exploited would be safe, as studying pebbles, sandstone and fossilised bones would not help the working class to a better knowledge of the rate of exploitation than is to be found in the editorial contributions to the *Socialist*, nor would a knowledge of the composition and motions of the stellar worlds light the way of the workers out of Capitalism into Socialism any better than the editorial articles of the same paper in which geology and astronomy are stuck in front of history and economics as if to hide them?

Anyway, according to F. S., the man in the street has a great respect for Science. I am glad to hear it, and do not wonder at it a bit; it is evidence that this man in the street has got an inkling of what Science has done for the world during the last century or two. It is sneeringly remarked that the man only gets sixpenny worth of

this science at a time, and some of the truths are 50 years old; well, that does not matter, age does not wither a truth, and the errors these 50-years-old truths exploded have now happily been left far behind, discarded from the mind as dross, and not worth a place in even the meanest of "sixpenny re-prints." And, too, we are told that it is a positive article of belief with many that Socialism rests upon Science. This is a good sign they are on the right track. Of course, they should not rest satisfied with this article of belief, with this merely believing a thing to be; plainly in numbers they are not, and it should be the work of a Socialist editor to lead them and help them forward to that intellectual stage, at which they could say, "I have traced out and now perceive the connection between cause and effect; I have verified for myself; I now have something more than a belief; I can stand up amongst my fellows and say: I know; I know that Socialism rests upon science."

Well, F. S. went round cross-questioning some workmen in the movement and in the street, and he found they did not know much, that they had not even a bowing acquaintance with the ability to define science, with intellectual discipline, or with consecutive thinking; how his heart should have gone out to them in sympathy, but it did not; he just mocked them. And what is the materialist conception of all this situation in which he and they figure? The conception one gets of it when the situation is analysed, resolved into its elements, and the facts material to the case arrayed before the mind to disclose to it the story they in themselves have to tell? This is it: Thanks to capitalist determinism the poor fellows have been cheated out of their culture as they have been cheated out of their product; their heads and their pockets are empty for the same reason. What they should have had has been withheld from them. They have worked and not got their due, have paid their money and not got their due, not even from the columns of the *Socialist* in which the products of unripe thought fill so much of the space that should be given to the Socialism which rests upon economics and history, upon an exhaustive study of things in their reality. But, of course, this Socialism and the ideology that passes for such in the heads of Mr. Esson and the editors would not blend at all. The Marxian whom they sneer at stands for Science and the understanding of history and its teachings; they stand for mental conjuring and the thought that floats uppermost—"intuition," and Mr. Esson, indeed, seems to take for granted the non-existence of history when he says that "Dogma" has killed the Christian Church. This is news indeed. G. R. Sims, looking out upon the work of those Scientists "of 50 years ago," wrote:

On all our cherished creeds they fall,  
Without the least apology,  
And hurl the bowl that scatters all  
The nine-pins of Theology.

He was something more than a rhymster, and knew a bit more than Mr. Esson. Here we have "the conflict of religion and science" (that F. S. asks about) and the outcome. The materialist conception is opposed to all the ideologies, so there is more conflict to come yet, within the movement as well as without, especially while we are troubled with the perverts from literary circles, who wish to cross over into Socialism without burning their bridges.

But what is the materialist conception of history and what is there about it that is wrong? Why is it that its adversaries do not give a truthful statement of it, and tackle it in a straightforward fashion if they wish to destroy it, for certainly misrepresentations will not expel it from our brains nor check its spread to others in an ever-widening circle. One thing, it is the ideal negation of Capitalism, as Socialism is its positive negation. The first inklings of it appeared in "The Condition of the Working Class in 1844," by Fredk. Engels, and the first statement of it in the "Communist Manifesto," the work of Marx and Engels, published in Feb., 1848. This conception is no mere private opinion of these two comrades, but a new conquest of thought. The discovery of a new view and the gaining of a new knowledge of history, of society, the working class, and of Socialism, or Communism. From the moment of the Manifesto's appearance it has been open to all who would share in this new view and knowledge regarding them, and in lead one has to, if he would be the intellectual equal of the man who does, and not run the risk of playing the part of an ignorant babler when dealing with so many questions relating to the proletarian struggle for emancipation.

At this new level of knowledge, from this new point of view of the materialist conception, the position of the working class becomes so plainly seen as to make it clear that as between Socialism and its adversaries only this one question is left in it for consideration: "Is or is not society—in the countries most advanced in civilisation—organised in such a way—that it will pass into communism—by the laws inherent in its own future—once conceding—its present economic structure—and the friction which it necessarily pro-

duces within itself—and which will end by breaking and dissolving it."

Slave Society could not pass into Socialism. Feudal Society could not; and neither was conscious of where it was, how it stood, or what it was to pass into; but Capitalist Society is, in obedience to the laws of its own development, to pass into Socialism, and there are those who know this that Socialism is to come before men's eyes, because it is given to them to live and share in the knowledge now existing in this the first society to have in it a consciousness of how it stands, whence it came, the laws of, and the direction of its own development, and this knowledge was not gained by an act of "intuition" or by listening to "Dryads in trees"—intellectual idols so dear to F. S.—but by studying civil society, prying deeply into its structure, drawing upon economics, drawing upon history, keen on the discovery of why society is as it is, why it changes, and where are the changes leading to. These two pioneer comrades, possessing a wide culture, abreast of the knowledge of their day in science and philosophy, went forward with their work in this their special domain of investigation and research, gathering the facts concerning the economic relations, the moving forces of history, and all that had to do with society. Systematising these facts and arraying them before the mind to see what they had to disclose, to see what message they in themselves contained, turning them continually into thoughts with patience and with care, till this message was spelled out; and as they succeeded in this the human mind went forward from the queer notions of deceived and self-deceived ignorance—from Utopia—to the Socialism of Science. But our two comrades did more than spell out the message and deliver it; they showed how we all may, by giving attention to the facts, read off the message for ourselves, verify their statements at will, and not—in a gape-sinner-and-swallow fashion—merely accept them as articles of belief, after the manner of those who glorify the cheap results of "intuition" and the sayings of any John-of-Dreams whose words are past verification except to the abnormally gifted and peculiarly educated. And this work we leave to the spring poets, mystics and innocents, whose Socialism is metaphorical, spiritual, peculiar, a personification, a sympathy that runs out to the working class through the finger-tips and reaches it in woeful ballads to its eyebrows.

Thanks to the work of Marx and Engels and their achievements, we now can array the facts before our minds, and by turning them into thoughts get a clear grasp of the economic relations and their force, for although, like electricity, invisible to the naked eye, yet as with electricity in these later years, the mind can follow them and find in them the mesh, the framework, that holds each in his place in Capitalist Society. And is it nothing to know this? Is there nothing more in it than to look out upon an unexplained proletarian world of toil and sorrow with the eye of a mystic, or spring poet? Is it nothing to know what this framework is that has to be broken, dissolved, how it can be done, and how it can not be done? Let us lay a bit of it bare, and follow it. Amongst these economic relations let us turn to that between workman and capitalist; between the man who has nothing to sell from year's end to year's end but what is within himself as he stands up—his labor power, and the capitalist who buys this at as cheap a rate as possible, to make what he can out of the transaction from year's end to year's end. What exists here? Dominion, subjection, economic relation between. And it is the economic relation that must be smashed if subjection and dominion are to go. And when this relation in its character and force is fully comprehended, what a lot else that follow from it is also comprehended. The mind is placed in an understanding relationship with the realities of the situation; that is to say, Science has spoken, questions are settled, and argument is at an end; because, the mind has gone forward to where it can say, I know! And the "I think," and those who can only say, I think, are left behind. Whatever these latter say is therefore of no value, and no matter how many may agree with them, no value is added to what they say; they have no claim to our time to listen to their reasons or their reasonings, which are only the thoughts and intellectual stock-in-trade of ignorance in need of education. They owe it as their one duty to themselves to get knowledge. Till then they have no claim on our time, and the conscientious who know better cannot join with them to push their barrow of wares, or even to countenance the spread of their queer notions and false views: "For what communion hath light with darkness?"

Dominion, subjection, and economic relation between—what is there consequential to this? Much. For Brown, Capitalist, for Brown, Coal-owner, we substitute State Government, Coal-owner, the economic relation is retained, and therefore the owner's dominion and the wage-worker's subjection. The worker has not passed onwards into freedom. This is Marxian knowledge, and therefore finds no place under the hats of the editor of the *Socialist* at their "Mel-

bourne point of view," looking out upon an unexplained world and begging light to have communion with its darkness. Ignoring this economic relation, as if it had no existence, their "Socialism" begins with an idea of the State Government putting a "principle of Socialism into practice" in the midst of Capitalism here and there, at the Wonthaggi coal-mine and elsewhere, while retaining the Capitalism; and ends with whatever a manifestation of "The Spirit of Socialism" might bring. There is no hope for the mind that harks back to spook-raising, nor for the one that finds a satisfying lodgment in the rationalism of mere reasonings; we have evidence that for neither is there any communion with Marxism, but whatever collection of reasons or reasonings may find a place in such heads, the framework of society is not a tissue of reasonings and no place can be found in it to insert a bit of Socialism into.

While this economic relation remains there are the workers held as if at the end of a chain. A kind employer may for a while make their burdens easy, or a paternal government allow their tasks to be light, but along comes the day—and the ruler who knew not Joseph nor cares—and again the tasks, hard fare, and tyrannies of the wage-workers lot is theirs.

Before Socialism can go into the Wonthaggi State coal-mine, Capitalism itself has to go from this quarter of the globe, this economic relation has to go, it is the work of those in subjection to rid the world of this, and they must become conscious, become aware of this job before them, before they can properly tackle it. This is Marxism, this is Science, a placing of the mind in an understanding relationship with what is beneath the surface of things, and grasping how appearances are linked up with them and are an expression of them, and in this F. S. may find what is meant when it is said "that Socialism is based on Science", but the idea of a Socialist editor asking such a question except to answer it!

"Is or is not society in the countries most advanced in civilisation to pass into Socialism?" Does bourgeois society contain within it the producing forces of a new social order? In the light of our new conception of history, yes. The producing forces of the new social order are already existing in society where the modern proletariat exists, and Socialism is in the making where Capitalist conditions are strengthening and shaping it for the accomplishment of its mission, viz., the realisation of this new social order to suit itself. That is the message our two comrades of revered memory were the first to read off from the facts. It is shaping itself for the task; that was in the message, too; but this part can be more plainly read now than in their day.

## Industrial Workers of the World.



Australian Administration: E. Moyle, general sec.-treasurer, Socialist Hall, Wakefield-street, Adelaide.  
Sydney Local: Geo. G. Rees, sec.-treasurer, 222 Cumberland-st., Sydney.  
Auckland (N.Z.) Local: C. T. Rees, sec.-treasurer.

Raynor's Buildings, Wellesley-street.

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of working people and the few, who make up the employing class, have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organise as a class, take possession of the earth and the machinery of production, and abolish the wage system.

We find that the centring of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever-growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interest of the working class upheld only by an organisation formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto, "A fair day's wages for a fair day's work," we must inscribe on our banner the revolutionary watchword "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organised, not only for the everyday struggle with the capitalists, but also to carry on production when capitalism shall have been overthrown. By organising industrially we are forming the structure of the new society within the shell of the old.